

REGNUM STUDIES IN GLOBAL CHRISTIANITY

Orthodox Handbook on Ecumenism

REGNUM STUDIES IN GLOBAL CHRISTIANITY
(Previously GLOBAL THEOLOGICAL VOICES series)

Series Preface

The latter part of the twentieth century witnessed a global level of change in Christian dynamics. One significant development was the rise of the churches in the global south, not only in their number but also in their engagement with their socio-cultural contexts. *Regnum Studies in Global Christianity* explores the issues that the global church struggles with, focusing particularly on churches in Africa, Asia, Latin America and Eastern Europe.

The series publishes studies that will help the global church learn not only from past and present, but also from provocative and prophetic voices for the future. The editors and the publisher particularly pray that the series as a public space will encourage the southern churches to make an important contribution to the shaping of a healthy future for global Christianity. The editors invite theological seminaries and universities from around the world to submit relevant scholarly dissertations for possible publication in the series. It is hoped that the series will provide a forum for South-to-South as well as South-to-North dialogues.

Series Editors

Ruth Padilla DeBorst	President, Latin American Theological Fraternity, Santiago, Chile
Hwa Yung	Bishop, The Methodist Church in Malaysia, Petaling Jaya, Malaysia
Wonsuk Ma	Executive Director, Oxford Centre for Mission Studies, Oxford, UK
Damon So	Research Tutor, Oxford Centre for Mission Studies, Oxford, UK
Miroslav Volf	Director, Yale Center for Faith and Culture, New Haven, MA, USA

REGNUM STUDIES IN GLOBAL CHRISTIANITY

ORTHODOX HANDBOOK ON ECUMENISM
Resources for Theological Education

“That they all may be one” (John 17, 21)

Editors

Pantelis Kalaitzidis
Thomas FitzGerald
Cyril Hovorun
Aikaterini Pekridou
Nikolaos Asproulis
Guy Liagre
Dietrich Werner

VOLOS ACADEMY PUBLICATIONS
(in partnership with REGNUM BOOKS INTERNATIONAL, OXFORD)
Volos, Greece, 2013

Preliminary Edition 2013 by Regnum Books International
Regnum is an imprint of the Oxford Centre for Mission Studies
St. Philip and St. James Church
Woodstock Road
Oxford OX2 6HR, UK
www.ocms.ac.uk/regnum

09 08 07 06 05 04 03 8 7 6 5 4 3 2 1

The rights of the Editors of this Work
have been asserted by them in accordance with the Copyright, Designs and Patents Act 1988.

Copyright © World Council of Churches 2013

This publication is published under license from World Council of Churches Publications
and it is part of a project supported by WCC/ETE, CEC, Volos Academy and Holy Cross School of Theology

All rights reserved. No part of this publication may be reproduced, stored in a retrieval system, or transmitted, in any form or by any means, electronic, mechanical, photocopying, recording or otherwise, without the prior permission of the publisher or a license permitting restricted copying. In the UK such licenses are issued by the Copyright Licensing Agency, 90 Tottenham Court Road, London W1P 9HE.

British Library Cataloguing in Publication Data

A catalogue record for this book is available from the British Library

ISBN 978-1-908355-44-7

Typeset by Dr. Nicolae Turcan, Romania – www.nicolaeturcan.ro
(Visiting Associate Professor, Faculty for Orthodox Theology, Babes-Bolyai University, Cluj-Napoca, Romania)

Cover design by Words by Design
www.wordsbydesign.co.uk

Printed and bound in Greece
for Regnum Books International
by DOT Printing Company, Thessaloniki

Explanation for cover picture:

Christ the Vineyard, Byzantine Icon of 15th Century, Parish Church of Malles, Ierapetra, Crete.

This byzantine icon depicts the quotation from the Gospel of John (15:1-7) on Christ as the true vine, and symbolically points to the unity of the Church. Jesus Christ is represented here as the founder of the Church (vineyard), while the Apostles, who with their preaching did spread its message in the whole of the *oikoumene*, are represented as the branches of the vineyard. On the left and on the right of Christ, St. Peter and St. Paul are seen as the representatives of the West and the East respectively. The whole icon points to the mystery and reality of the unity of the body of Christ in the whole of the inhabited earth.

CONTENTS

Foreword	
<i>Bartholomew, Archbishop of Constantinople-New Rome and Ecumenical Patriarch</i>	xv
Words of Greeting	
<i>Olav Fykse Tveit (WCC)</i>	xvii
<i>Guy Liagre (CEC)</i>	xix
<i>Metropolitan Ignatius of Demetrias (Church of Greece)</i>	xxi
Preface of the Editors	
<i>Pantelis Kalaitzidis</i>	
<i>Thomas FitzGerald</i>	
<i>Cyril Hovorun</i>	
<i>Aikaterini Pekridou</i>	
<i>Nikolaos Asproulis</i>	
<i>Guy Liagre</i>	
<i>Dietrich Werner</i>	xxiii
List of Contributors	xxix
 PART I ORTHODOX CHURCHES IN THE ECUMENICAL MOVEMENT –	
AN INTRODUCTION	1
1. The Role of Orthodoxy in World Christianity Today – Historical, Demographic and Theological Perspectives – An Introduction	
<i>John McGuckin</i>	3
2. How to Understand Christian Unity (Ecumenism) in Relation to Orthodox Identity? – A First Theological Approach	
<i>Thomas FitzGerald</i>	9
3. Official Texts on Ecumenism - A Systematic Introduction	
<i>Cyril Hovorun</i>	13
4. Ecumenism of Faith and Ecumenism of History: Distorted Images of Ecumenism in the Today's Orthodox Perspective	
<i>Augustin Sokolovski</i>	20
5. Ecumenical Challenges in the Practical Life and Pastoral Praxis of Orthodox Churches	
<i>Alkiviadis Calivas</i>	26
6. Churches in Minority and Majority Situations and the Related Perception of Ecumenism	
<i>Rauno Pietarinen</i>	37
7. Introduction to Major Ecumenical Organizations with Relevance for Orthodox Churches	
<i>Athanasios Basdekis</i>	42
8. Terminological Orientations - A Short Introduction into an Ecumenical Glossary	
<i>Marian Gh. Simion/Daniel Buda</i>	50

PART II ORTHODOXY AND ECUMENISM - FOUNDATIONS	57
9. Scriptural Foundations of Ecumenism according to Orthodox Understanding <i>Ivan Dimitrov</i>	59
10. The Ecumenical Character of the Bible as a Challenge for the Biblical Studies in Orthodox Teaching Today <i>Miltiadis Konstantinou</i>	64
11. Foundations for Ecumenism in Patristic Theology and Church History <i>Daniel Buda</i>	69
12. Ecclesiological Foundations for Ecumenism <i>Cyril Hovorun</i>	77
13. A Theological Affirmation of God's Action outside the Canonical Boundaries of the Church <i>Athanasios N. Papathanasiou</i>	86
14. Toward an Ecumenical Ethos in Orthodox Theology and Education <i>Antony C. Vrame</i>	93
15. Historical Road Map of Orthodox Involvement in the Ecumenical Movement <i>Georges Lemopoulos</i>	96
16. Orthodox Participation in the Ecumenical Movement – a Detailed Historical Survey <i>Stylianos C. Tsompanidis</i>	104
17. Pan-orthodox Decisions on the Ecumenical Relations of Orthodox Churches – a Survey and Historical Account <i>Viorel Ionita</i>	116
18. On the Critical Role of Orthodox Churches in the Ecumenical Movement <i>Daniel Buda</i>	122
19. Historical, Social and Theological Reasons for Anti-ecumenical Movements in Eastern Orthodoxy <i>Pantelis Kalaitzidis</i>	134
20. Distorted Images of Ecumenism – Historical and Theological Reasons for the Difficulties to develop a proper understanding of Ecumenism in the Russian Context <i>Vladimir Fedorov</i>	152
21. Ecumenism from a Perspective of Orthodox Monastic Tradition <i>Theoktisti Emsley</i>	158
PART III REPRESENTATIVE ORTHODOX THEOLOGIANS REFLECTING ON ECUMENISM	165
22. Ecumenical Theologians and Important Leaders from Orthodox Tradition – General Introduction <i>Nikolaos Asproulis</i>	167
23. Fr. Nicholas Afanasiev <i>Michael Plekon</i>	169
24. Hamilkar S. Alivizatos <i>Vassiliki El. Stathokosta</i>	174
25. Ecumenical Patriarch Athenagoras <i>Augoustinos Bairaktaris</i>	178
26. Ecumenical Patriarch Bartholomew <i>Augoustinos Bairaktaris</i>	183
27. Elisabeth Behr-Sigel <i>Paul Ladouceur</i>	188

28.	Fr. Ion Bria <i>Nicolae Moşoiu</i>	192
29.	Fr. Sergius Bulgakov <i>Brandon Gallaher</i>	199
30.	Olivier Clément <i>Ioustinos-Ioannis Kefalouros</i>	205
31.	Georges Florovsky <i>Matthew Baker/Seraphim Danckaert</i>	209
32.	Metropolitan Germanos of Thyatira <i>Grigorios Liantas</i>	214
33.	Archbishop Iakovos of North and South America <i>Grigorios Liantas</i>	217
34.	Metropolitan Georges Khodr of Mount Libanon <i>Amal Dibo</i>	220
35.	Fr. John Meyendorff <i>Oliver Herbel</i>	225
36.	Nikos Nissiotis <i>Grigorios Liantas</i>	229
37.	Metropolitan Damaskinos Papandreou of Switzerland <i>Augoustinos Bairaktaris</i>	233
38.	Fr. Alexander Schmemmann <i>Oliver Herbel</i>	237
39.	Sister Maria Skobtsova <i>Michael Plekon</i>	241
40.	Fr. Dumitru Stăniloae <i>Ştefăniţă Barbu</i>	246
41.	Metropolitan Kallistos Ware of Diokleia <i>Tamara Grdzelidze</i>	250
42.	Metropolitan John Zizioulas of Pergamon <i>Nikolaos Asproulis</i>	252
43.	Vladimir Lossky <i>Paul Ladouceur</i>	256
44.	Fr. Justin Popovic <i>Juljia Vidovic</i>	261
45.	Bishop Nikolai Velimirovic <i>Juljia Vidovic</i>	267
46.	Metropolitan Mar Gregorios <i>Koshy Valdyan</i>	271
47.	Pope Shenouda III <i>Metropolitan Bishoy</i>	275
48.	Catholicos Abune Paulos I <i>Nigussu Legesse</i>	279
49.	Fr. Lev Gillet <i>Paul Ladouceur</i>	284
50.	Metropolitan Maximos Aghiorgoussis of Pittsburg <i>Kyriaki Karidoyanes-FitzGerard</i>	289

51.	Archbishop Anastasios Yannoulatos of Tirana and all-Albania <i>Marios Begzos</i>	294
52.	Patriarch Ignace IV of Antioch <i>Bishop Demetrios Charbak</i>	298
PART IV ECUMENICAL DIALOGUE IN VARIOUS ORTHODOX CHURCHES AND SETTINGS		303
53.	Ecumenical Dialogue in the Perspective of the Ecumenical Patriarchate <i>Georges Tssetsis</i>	305
54.	Ecumenical Dialogue in the Perspective of the Patriarchate of Alexandria <i>John Njoroge</i>	311
55.	Ecumenical Dialogue in the Perspective of the Patriarchate of Antioch <i>Ramy Wannous</i>	317
56.	Ecumenical Dialogue in the Perspective of the Patriarchate of Jerusalem <i>Anna Koulouris</i>	322
	<i>Bishara Ebeid</i>	327
57.	Ecumenical Dialogue in the Perspective of the Russian Orthodox Church <i>Archimandrite Cyril Hovorun</i>	337
58.	Ecumenical Dialogue in the Perspective of the Serbian Orthodox Church <i>Rastko Jovic</i>	342
59.	Ecumenical Dialogue in the Perspective of the Romanian Orthodox Church <i>Aurel Pavel</i>	350
60.	Ecumenical Dialogue in the Perspective of the Bulgarian Orthodox Church <i>Ivan Dimitrov</i>	359
61.	Ecumenical Dialogue in the Perspective of the Orthodox Church of Georgia <i>Tamara Grdzelidze</i>	365
62.	Ecumenical Dialogue in the Perspective of the Church of Cyprus <i>Benedict Ioannou</i>	368
63.	Ecumenical Dialogue in the Perspective of the Church of Greece <i>Vassiliki Stathokosta</i>	371
64.	Ecumenical Dialogue in the Perspective of the Orthodox Church in Czech Lands and Slovakia <i>Václav Ježek</i>	383
	<i>Vladimir Gerka</i>	387
65.	Ecumenical Dialogue in the Perspective of the Orthodox Church in Albania <i>Dhimiter Qiosia</i>	397
66.	Ecumenical Dialogue in the Perspective of the Orthodox Church in Poland <i>Henryk Paprocki</i>	403
67.	Ecumenical Dialogue in the Perspective of Orthodox Churches in Western Europe <i>Metropolitan Emmanuel</i>	407
68.	Ecumenical Dialogue in the Perspective of Orthodox Churches in USA <i>Thomas FitzGerald</i>	414
69.	Ecumenical Dialogue in the Perspective of the Orthodox Churches in Latin (South) America <i>Bishop Iosif Bosch</i>	418
70.	Ecumenical Dialogue in the Perspective of Orthodox Churches in Australia <i>Trevor Batrouney</i>	424

PART V BILATERAL DIALOGUES BETWEEN EASTERN ORTHODOX CHURCHES AND OTHER CHURCHES AND CHRISTIAN TRADITIONS	425
71. Bilateral Theological Dialogues of Orthodox Churches – A General Introduction <i>Viorel Ionita</i>	427
72. Orthodox Dialogues with the Lutheran Churches <i>Konstantinos Delikostantis</i>	443
73. Orthodox Dialogues with the Reformed Churches <i>Dorin Oancea</i>	448
74. Orthodox Dialogue with the Roman Catholic Church <i>Metropolitan Chrysostomos-Georges Savvatos</i>	457
75. Orthodox Dialogue with the Anglican Church <i>Bogdan Lubardić</i>	460
76. Orthodox Dialogue with the Old Catholics Church <i>Ioan Vasile Leb</i>	467
77. Orthodox Dialogue with Pentecostal Churches <i>Petros Vassiliadis</i>	475
78. Eastern Orthodox – Oriental Orthodox Dialogue – A Historical and Theological Survey <i>Ioan Ovidiu</i>	478
79. Eastern Orthodox – Oriental Orthodox Dialogue – a Historical and Theological Survey <i>George Martzelos</i>	499
80. Orthodox Dialogue with Evangelicals - a Survey <i>Bradley Nassif</i>	506
PART VI ECUMENICAL PERSPECTIVES OF ORIENTAL ORTHODOX CHURCHES	513
81. General Introduction into the Dialogue between Oriental Churches and other Churches and Christian Traditions <i>Kondothra M. George</i>	515
82. Ecumenical Dialogue in the Coptic Church in Egypt <i>Metropolitan Bishoy</i>	517
83. Ecumenical Dialogue in the Orthodox Coptic Church <i>Wedak Tawfik</i>	525
84. Ecumenical Dialogue in the Ethiopian Orthodox Tewahedo Church <i>Ayalkibet Berhanu</i>	534
85. Ecumenical Dialogue in the Syrian Orthodox Church <i>Archbishop Philoxenos Mattias Nayis</i>	546
86. Ecumenical Dialogue in the Malankara Orthodox Syrian Church <i>Kondothra M. George</i>	552
87. Ecumenical Dialogue in the Armenian Orthodox Church <i>Bishop Hovakim Manukyan</i>	558
88. Ecumenical Dialogue in the Armenian Apostolic Church (Great House of Cilicia) <i>Archbishop Nareg Alemezian</i>	562
PART VII PARTICULAR THEMES AND ISSUES FOR ORTHODOX INVOLVEMENT IN ECUMENISM	567
89. Common Prayer as an Issue for Orthodox Involvement in Ecumenism, according to the Canon Law <i>Vlassios Pheidas</i>	569

90.	Common Prayer as an Issue for Orthodox Involvement in Ecumenism. A Systematic Approach <i>Peter Bouteneff</i>	580
91.	Ecumenical Implications of the Orthodox understanding of Worship and Liturgy <i>Godfrey O' Donell</i>	585
92.	Basic Elements of Church Unity/ Intercommunion according to Orthodox understanding <i>Tamara Grdzelidze</i> <i>Petros Vassiliadis</i>	595 598
93.	Orthodox Ecclesiology in Dialogue with other understandings of the Nature of the Church <i>Athanasios Vletsis</i>	601
94.	Orthodox Theology and Dialogue with Modern Science <i>Adrian Lemeni</i>	609
95.	The Relevance of Orthodox Spirituality for the Ecumenical Movement <i>Ciprian Toroczkai</i> <i>Christopher Savage</i>	615 620
96.	Theological Reflection on the Relationship of Scripture and Tradition as an Example of Ecumenical Learning <i>Daniel Ayuch</i>	624
97.	Ethics and Ecology as an Issue for Joint Dialogue and Work with other Christian Traditions <i>Elizabeth Theokritoff</i>	629
98.	Orthodox Perspectives on Mission <i>Archbishop Anastasios Yannoulatos</i>	634
99.	A Dynamic understanding of Tradition and Mission and the need for Contextualization <i>Petros Vassiliadis</i>	643
100.	Common Mission as a task for Orthodox Involvement in Ecumenism <i>John Njoroge</i> <i>Valentin Kozhuharov</i>	646 652
101.	Interfaith Dialogue as an area for Orthodox Involvement in Ecumenism <i>Alina Patru</i>	663
102.	Theology of Religions as Concern for Ecumenical Dialogue of Orthodox Theologians <i>Emmanuel Clapsis</i>	668
103.	Orthodoxy and Islam – major Concerns for Orthodox Engagement <i>Angeliki Ziaka</i>	676
104.	Orthodox Contributions for the understanding and Practice of Diakonia (the 'Liturgy after Liturgy') <i>Dragica Tadic-Papanikolaou</i>	687
105.	The Laity as an Orthodox Ecumenical Concern <i>Vasileios Thermos</i>	695
106.	Women in Church and Society as an Ecumenical Issue <i>Eleni Kasselouri-Hatzivassiliadi</i>	699
107.	Current understandings of Human Being and Orthodox Anthropology <i>Stavros Yangazoglou</i>	703

108. Orthodox Youth in the Ecumenical Movement <i>Christophe D'Aloisio</i>	708
109. The Ecumenical Relevance of Orthodox Iconography <i>Teva Regule</i>	712
110. Local Ecumenism from Orthodox Perspectives <i>Heiki Huttunen</i>	717
111. Proselytism as an Issue for Orthodox Engagement in Ecumenism <i>Alexei Dikarev</i>	723
112. Orthodox Perspectives on the historical Role of Church Unions <i>Vaclav Jezek</i>	728
113. Ecumenical Dimension in the Orthodox Christian Education <i>Natallia Vasilevich</i>	745
114. Orthodox Perspectives on the Ecumenical Debate on Moral Discernment <i>Perry Hamalis</i>	751
115. The Issue of Mixed Marriages - Canonical and Pastoral Perspectives <i>Bassam Nassif</i>	756
<i>Pekka Metso</i>	763
116. Orthodox Perspectives on Ecumenical Hermeneutics <i>Metropolitan Gennadios Limouris</i>	770
117. The Issue of Ecumenical Reception in Orthodox Churches and Theological Institutions <i>Georgios Vlantis</i>	774
PART VIII ECUMENICAL FORMATION IN ORTHODOX THEOLOGICAL EDUCATION	783
118. Orthodox Theological Education and the Need for Ecumenical Formation – An Introduction <i>Thomas FitzGerald</i>	785
119. A short global Survey on Orthodox Theological Institutions <i>Viorel Ionita</i>	790
120. Teaching Orthodox Theology in the Context of Christian Diversity <i>Paul Gavriljuk</i>	802
121. Teaching Orthodox Theology in the Context of Christian Diversity <i>Radu Bordeianu</i>	807
122. Methods of Teaching About and With Other Christian Denominations in Ecumenical Theological Education of Orthodox Institutions <i>Grigorios Papathomas</i>	816
123. The Teaching on Ecumenism and on other Christian Traditions in Orthodox Churches <i>Pavel Aurel/Daniel Buda</i>	824
124. Magna Charta on Ecumenical Formation in Theological Education in the 21st century – A WCC/ETE Reference Document <i>Dietrich Werner</i>	829
125. Recommendations for Ecumenical Learning in Orthodox Theological Education. Reports from Basel (1978) and Penteli (2000)	836
126. The Ecumenical Dimensions of Orthodox theological education <i>Metropolitan John Zizioulas</i>	847
127. Orthodoxy and Ecumenical Theological Education <i>Nikos Nissiotis</i>	853

128. Ecumenical Formation as a Priority for the Churches in Eastern and Central Europe-Document from Sambata de Sus, Romania Consultation (2008) <i>Dietrich Werner/Viorel Ionita</i>	859
129. The Future of Orthodox Theological Education and Ecumenism. Communiqué of Sibiu Consultation (2010)	867
PART IX APPENDIX: BIBLIOGRAPHICAL SURVEY ON KEY-TEXTS OF ECUMENISM	867
130. Introduction to the Bibliographical List of Official Orthodox Texts on Ecumenism <i>Vassiliki Stathokosta</i>	869
131. Official Orthodox Texts on Ecumenism – A Bibliographical List <i>Vassiliki Stathokosta</i>	876



FOREWORD

In recent Church history, the first two decades of the twentieth century are surely considered to be the dawn of a fresh and promising period in Church relations. The pioneering initiatives of the Ecumenical Patriarchate for reconciliation and cooperation – with crucial encyclicals published in 1902, 1904, and 1920 – together with the call of the World Missionary Conference of Edinburgh for a common Christian witness in the world (1910), the formation of the World Alliance for Promoting International Friendship through the Churches (1914), as well as the Preparatory Conferences of the “Faith and Order” and “Life and Work” movements (1920) marked praiseworthy attempts to abandon past practices and lay the foundations of the ecumenical movement. This movement was perceived as an effort of the Christian Churches and many committed Christians to overcome past quarrels and to discern significant denominators for the Churches’ common witness and service to the world, thereby preparing the conditions that would facilitate the restoration of their unity.

It should be stressed, however, that although the term “Ecumenical Movement” was used for the first time in the 1920’s in order to define this positive development in inter-church relations, the idea of ecumenism is not a recent development in the life of the Church. On the contrary, it could be stated that ecumenism has been at the center of the Church’s pastoral ministry since the earliest apostolic times. The Church never considered itself to be a sect or a denomination. It always saw itself as the true Church of God, the Body of Christ, the divine presence and witness in the world. It is this reality that defines both the necessity and the limits of our involvement in the ecumenical movement.

On the one hand, of course, it is true that modern ecumenism emerged from within the Protestant world, as the outcome of its endeavor to present a more coherent image of Protestantism by attempting to reunite the multitude of Protestant denominations on the basis of a common ecclesiological understanding. On the other hand, however, it would be incorrect to attribute the paternity of ecumenism to the Protestant and Anglican world alone. It is a fact that the history of the ecumenical movement, and more particularly of the World Council of Churches, is very closely linked with the Orthodox Church in general and the Ecumenical Patriarchate in particular.

Moreover, it should be remembered that the first concrete proposal to establish a “*Koinonia* of Churches” came from the Church of Constantinople, which, with its well known 1920 Encyclical advocated that the fellowship and cooperation of the Christian Churches were not excluded by the doctrinal differences that otherwise divided them. As W.A. Visser’t Hooft once pointed out: “The Church of Constantinople rung the bell of our assembling, for she was among the first in modern history to remind us with its 1920 Encyclical that world Christendom would be disobedient to the will of its Lord and Savior if it did not seek to manifest in the world the unity of the people of God and of the Body of Christ.” As was noted in that encyclical addressed “Unto the Churches of Christ Everywhere”: Love should be rekindled and strengthened among the churches, so that they should no longer consider one another as strangers or foreigners, but as relatives and part of the household of Christ, and as “fellow heirs, members of the same body and partakers of the promise of God in Christ.”

The Ecumenical Patriarchate has always been convinced of its broader ecumenical responsibility in the world. This keen sense of obligation and leadership before other people and before God has inspired manifold initiatives, such as the Patriarchate’s tireless efforts to consolidate the unity of the Orthodox Church worldwide, an effort which has often been fraught with national tensions and political divisions. Indeed, the involvement of the Ecumenical Patriarchate in ecumenical encounter and exchange dates back at least to the 16th century with the “Augsburg-Constantinople” correspondence, which consisted of a series of communications between Lutheran theologians from Tübingen and Ecumenical Patriarch Jeremiah II from 1572 to 1595. Although not dialogues in the formal sense, these exchanges were nonetheless indicative of the general philosophy of the Ecumenical Patriarchate with regard to other churches and other faiths.

The same philosophy has also inspired our encouragement in principle of ecumenical discussions from the early 20th century, while providing the impetus and foundation for several bilateral discussions with other Christian Churches. Beyond the diverse discussions and agreed statements between the Eastern and the Oriental Churches, the most effective and to date fruitful of these theological dialogues have been engaged with the Roman Catholic Church, the Anglican Communion and the Lutheran World Federation. Indeed, even at the cost of much defamation for “betraying” the Gospel truth, we have never restricted these engagements merely to the various Christian confessions. After all, standing as it does on the crossroads of continents, civilizations and faith communities, the vision of the Ecumenical Patriarchate has always embraced the idea and responsibility of serving as a bridge between Christians, Moslems, and Jews.

Why do we participate in the ecumenical movement? The answer is simple: because the mission and vision of the Church require it. The Church cannot escape its responsibility and opportunity to “give an answer to everyone, who asks us to give the reason for the hope that we have – and to do this with gentleness and respect.” (1 Peter 3.15) As Orthodox Christians, we have no right to ignore the world around us; this world requires our presence and voice wherever it can be heard, precisely because the Church is the guardian of a universal truth, which we have no right to restrict or confine within our zones of comfort. In fact, we are called to proclaim the fullness of this truth precisely where we feel uncomfortable.

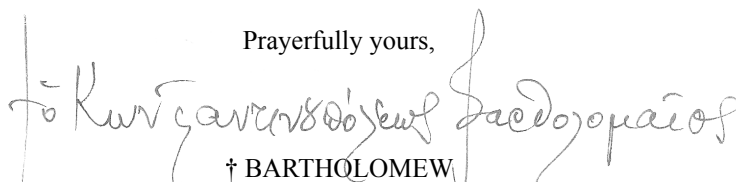
To this end, then, Orthodoxy must be in constant dialogue with the world. The Orthodox Church does not fear dialogue, because truth is not afraid of dialogue. On the contrary, if Orthodoxy is enclosed within itself and not in dialogue with those outside, it will fail in its mission and cease to be the “catholic” and “ecumenical” Church. It will become instead introverted and self-contained, a “ghetto” on the margins of history. This is why the great Fathers of the Church never feared dialogue with the spiritual culture of their age, instead even welcoming dialogue with pagan idolaters and philosophers. It is in this spirit that they influenced and transformed the civilization of their time and offered us a truly ecumenical Church. Orthodoxy always remains contemporary and ecumenical, so long as we promote it with humility and interpret it in light of the existential quests and needs of humanity in each given historical period and cultural circumstance.

Today, Orthodoxy is called to continue this dialogue with the outside world in order to provide witness and the life-giving breath of its faith. However, this dialogue cannot reach the outside world unless it first passes through all those who bear the Christian name. And so first we must converse as Christians among ourselves, to resolve our differences, so that our witness to the outside world may be credible. Our endeavor in the cause that all Christians be united is the command of our Lord, who before His passion prayed to His Father “that all [namely, His disciples] may be one, so that the world may believe that you sent me.” (John 17.21) It is not possible for the Lord to agonize over the unity of His disciples and for us to remain indifferent about the unity of all Christians. That would constitute betrayal of fidelity and transgression of His will.

For this reason, we wholeheartedly welcome the publication of this Pan-Orthodox Handbook for teaching ecumenism, which is being produced in preparation for the 10th General Assembly of the World Council of Churches in Busan, South Korea, this year. It is our fervent prayer that this volume will restore and revive the ecumenical vision among our Churches and especially among the younger generation, who are called to sustain and expand it in the years to come.

At the Ecumenical Patriarchate, the 3rd of September, 2013

Prayerfully yours,



† BARTHOLOMEW
Archbishop of Constantinople-New Rome
and Ecumenical Patriarch

Orthodox Handbook on Ecumenism

WORDS OF GREETING

Olav Fykse Tveit

It is my great pleasure to acknowledge the publication of the *Orthodox Handbook for Teaching Ecumenism* edited by a group of orthodox theologians in collaboration with WCC/ETE Program, the Conference of European Churches, Volos Academy for Theological Studies in Greece, and Holy Cross Greek Orthodox School of Theology in Brookline, Massachusetts. This *Handbook* which is part of a broader ETE project of publishing resource books for theological education and teaching ecumenism in different settings¹ is in many ways a *historic publication*.

The engagement of the Orthodox Churches in the modern efforts for Church unity are broadly known and appreciated. The history of the foundation and development of WCC was profoundly marked by the Orthodox Churches, both Eastern and Oriental. In 1920, the Ecumenical Patriarchate “took an initiative which was without precedent in church history”² namely to extend an invitation to all Christian churches to form a “league of Churches.” This initiative was well-received and further developed by representatives of other Christian traditions and in 1948 the World Council of Churches was founded. From the 147 founding member churches of WCC³, 5 were Orthodox (3 Eastern Orthodox: Ecumenical Patriarchate, Church of Cyprus, Church of Greece, and 2 Oriental Orthodox: Ethiopian Orthodox Tewahedo Church, and Malankara Orthodox Syrian Church), while several other Orthodox churches were present with representatives (Greek Orthodox Patriarchate of Alexandria and All Africa, Greek Orthodox Patriarchate of Antioch, Greek Orthodox Patriarchate of Jerusalem, the Romanian Orthodox Diocese in the USA, the Archdiocese of Russian Orthodox Churches in Western Europe (as it was called at that time), and the Coptic Orthodox Church). A simple enumeration of the Orthodox founding members of WCC clearly shows that almost all those who remained outside the WCC fellowship were based behind the iron curtain that divided the world after the Second World War. During the third WCC Assembly that took place in New Delhi in 1961 and in the years after, Eastern and Oriental Orthodox Churches from the former communist bloc joined WCC. The last Eastern Orthodox Church which became a WCC member was the Orthodox Autocephalous Church of Albania (1994), a church which suffered the most under the communist regime and whose recent history of revival and rebuilding is strongly linked with its deep ecumenical involvement. After the political changes that occurred in the world since 1989, two Orthodox member churches, the Georgian Orthodox Church and the oldest Slavonic Orthodox Church (the Bulgarian Orthodox Church) chose to suspend their membership in WCC and CEC, due to several reasons related with the complex realities existing in Eastern Europe in the post-communist period (although several working relationships remained also to theologians within these churches).

The presence of Orthodox Churches in the membership of WCC influenced decisively its agenda. Orthodox emphasis on seeking unity between member churches, the contribution of orthodox representatives especially in the commissions of Faith and Order and Mission and Evangelism, the permanent insistence on an osmotic relationship between *martyria*, *diakonia* and *leitourgia* are just a few examples of areas in which the Orthodox brought their values to the ecumenical fellowship.

¹ So far three Handbooks of Theological Education were published: (1) Dietrich Werner, David Esterline, Namsoon Kang, Joshva Rajha, *Handbook of Theological Education in World Christianity*, Oxford: Regnum, 2010 which is a general introduction in theological education and teaching ecumenism; (2) Isabel Phiri and Dietrich Werner (eds.), *Handbook of Theological Education in Africa*, Oxford: Regnum, 2013 focused on African context; (3) Hope Antone, Huang Po Ho, WatiLongchar, BaeHyunju, Dietrich Werner (eds.), *Asian Handbook on Theological Education and Ecumenism*, Oxford: Regnum, 2013, focused on Asian context.

² W. A. Visser't Hooft, *The Genesis and Formation of the World Council of Churches*, WCC Publication, 1982, p. 1.

³ *Ibid.*, p. 63.

In terms of ecumenical theological education, along with the role of the Orthodox Churches and their representatives in developing the Ecumenical Institute in Bossey in Switzerland, representatives of Orthodox Churches in collaboration with Orthodox staff members of WCC and with WCC leadership and the ETE program were permanently preoccupied for developing the ecumenical formation within Orthodox Churches. In this sense, several conferences and consultations were organized by WCC in collaboration with different Orthodox Churches. The last International Inter-Orthodox Consultation of this kind, entitled “The Ecumenical Movement in Theological Education and in the Life of Orthodox Churches”, took place from 9-12 November 2012 in Sibiu, Romania, and was organized in collaboration with the Romanian Orthodox Church, Metropoly of Transylvania. It brought together 25 key-orthodox theologians involved in ecumenical education and academic formation and formulated a few key-recommendations which took up the earlier “Volos Initiative for Ecumenical Theological Education in Central and Eastern Europe” from 2007 and thus lead to the working process to produce this Handbook.

The content of this Handbook was developed by the editorial team in such a way that it can serve both for a better understanding of Orthodox approaches on ecumenism and at the same time provides introductions into several aspects of the broader theme of “Orthodox involvement in the ecumenical movement.” It provides propaedeutic articles on the role of Orthodoxy in the world today, on Orthodox understanding of ecumenism or in ecumenical terminology and presents the ecumenical profiles of several Orthodox hierarchs and theologians involved in ecumenical work. It provides studies about the Orthodox understanding of the main foundations of ecumenism (in biblical, patristic, historical, liturgical, ecclesiological perspectives etc.), about ecumenical dialogue in various Orthodox Churches and about the history and actual stage of bilateral dialogues between Orthodox Churches and other Christian traditions. Last but not least, the present Handbook approaches very actual issues like Orthodox identity today, migration, interreligious dialogue etc.. It is admirable that some chapters courageously treat delicate issues like the anti-ecumenism in Orthodox contexts and its reasons or the issue of common prayer.

While this Handbook is written by Orthodox authors and is addressed primarily to the Eastern Orthodox, I am sure that it will be useful also for a broader constituency, especially for those who are interested in Orthodox understanding of Church unity and want to learn more about how the Orthodox perceive and relate with the modern ecumenical movement and with other Christian traditions.

Congratulating the editorial team, the ETE program and Volos Academy as well as the authors and all those who contributed at this Handbook, I express my confidence that it will be well received among Orthodox Churches and theological schools, that it will contribute significantly to deepen the dialogue within and between the orthodox churches and it will serve properly the purposes for which it was published.

Rev. Dr Olav Fykse Tveit
General Secretary
World Council of Churches (WCC)

WORDS OF GREETING

Guy Liagre

It is an honour for the Conference of European Churches (CEC) to be a part of the broader project for the preparation of the Orthodox Handbook for Teaching Ecumenism suggested by ETE/WCC in collaboration with CEC, Volos Academy and the Holy Cross Greek Orthodox School of Theology.

The *Conference of European Churches* is an ecumenical fellowship of 114 Churches (Old Catholic, Anglican, Orthodox and Protestant), and in earlier years had produced a directory of European institutions of theological education. It thus has facilitated an initial process of networking and exchange, and later acknowledged the importance of theological education again by emphasizing efforts for strengthening the spirit of ecumenical cooperation among the European churches. For this purpose CEC has organized different consultations of Theological Faculties in Europe in cooperation with the Roman Catholic Theological Faculty of the University of Graz, Austria. This process is still going on. At the Lyon Assembly in 2009, His All Holiness the Ecumenical Patriarch Bartholomew stressed the importance of these efforts as follows: “We duly appreciate CEC’s theological contribution as well as its involvement in promoting programmes designed to improve cooperation between our theological faculties”.¹

In this spirit and continuing a history of good cooperation between ETE and CEC in the area of theological education² the plan was born together with Volos Academy and WCC for a project to work for a major resource book for teaching about ecumenism in orthodox contexts, a project which could facilitate theological education on the ecumenical movement in the family of orthodox theological faculties and theological schools and much beyond.

This *Orthodox Handbook on Ecumenism* is the result of this process and a very committed period of intense collaboration. It opens a unique vision of history and actual perception of the ecumenical idea in the Orthodox tradition. It underlines that there are many and varied reasons for Orthodoxy’s involvement – or the lack of it – in the ecumenical movement. The basic question of this publication is: what have been the long-term effects of the Orthodox Church’s involvement in the ecumenical movement over the years? How have the orthodox benefitted from their collaboration in the ecumenical movement?

Reviewing the titles of the different articles this publication proves that true ecumenical unity is not the same as imposed uniformity. As one ponders history, reading the articles in this book about Orthodox theologians on ecumenism, one feels awe at the courage and decisiveness of these great figures who were able to overcome stereotypes and long established perceptions. With God’s blessing they were able not only to lay foundational stones in the history of Orthodoxy, but also in the history of Ecumenism contributing to theological progress and a better mutual understanding between Churches inside and outside the Orthodox tradition. As a result of their labours Orthodox theology has become a historic factor and transforming element in the ecumenical movement.

In this book, the editors share their conviction that informed discussion and deliberation on these contributions and knowledge of worldwide Orthodox ecumenical achievements are essential if the Orthodox position and witness are to be deemed credible and its participation in the ecumenical movement remains a manifestation of a common pastoral responsibility. It is also an answer to those outside the Orthodox tradition which

¹ ‘The rich future of hope for the Conference of European Churches’. Address by His Holiness the Ecumenical Patriarch Bartholomaïos I for the 50th anniversary of the Conference of European Churches. http://assembly.ceceurope.org/fileadmin/filer/asse/Assembly/Documents/Official_documents/Bartholomew_EN.pdf (last accessed, September 2013).

² See for instance: The future of Ecumenical Theological Education in Eastern and Central Europe. Report of the International Seminar in Sambata de Sus, Rumania, 24-28 September 2008, ed. By Viorel Ionita and Dietrich Werner, CEC/WCC/ETE, Geneva 2009.

are interested to understand and to articulate the role and involvement of Orthodox Churches in Ecumenism. Too often the pioneering role played by Orthodoxy in the genesis of the Ecumenical movement and in the foundation of WCC and history of CEC is set under a bushel.

As underlined by the former director of the Churches in dialogue commission of CEC Father Viorel Ionita, “The faith confessed by the Church is for the Orthodox not a theoretical exposition of the faith with no relation to the moral and liturgical life of the Church. In other words the faith is confessed in this Church not simply mentally or theoretically but also liturgically, spiritually and practically. In this respect the Orthodox expects that what the churches confess doctrinally should also be reflected in their practical life.”³ Many dilemmas tormenting human existence today are asking a common Christian awareness of social and ethical issues as well of ecology in the light of Christian Spirituality, as is expressed by the WCC inter-Orthodox consultation in 1995.⁴ I express my hope that this publication will support the ecumenical involvement of Orthodox students, scholars and theologians worldwide, but particularly in the Conference of European Churches, in order also to sustain the continuation of ecumenical collaboration in the work of Christian Advocacy in the European Institutions and beyond.

These words of greetings would not be complete without mentioning that the project would not have been possible without the cooperation of a great number of people. It has been an exciting experience, but also time consuming, and at times a difficult one, especially for those from the Volos Academy and from WCC-ETE working hard to receive all the articles, to read them and to manage this common publication. I express my sincere gratitude to them all, together with my predecessor who was director of the CEC dialogue commission and former interim general secretary and one of the initiators of the whole project, Father Viorel Ionita from the Rumanian Orthodox Church.

May this publication strengthen the ecumenical fellowship and may the *lex credendi* govern the lives of all who march together in their common goal to Christian unity.

Guy Liagre
General Secretary
Conference of European Churches

³ V. Ionita, ‘The Vision of Unity from an Orthodox perspective’, Consultation on “Visions of Unity in our Churches – Points of Convergence”, Conference of European Churches, Churches in Dialogue Commission, Budapest, 22-23 June 2011. http://cid.ceceurope.org/fileadmin/filer/cec/CEC_Documents/Press_Release_Attachments/Report_Consultation_Budapest.pdf (last accessed, September 2013).

⁴ The Ecumenical Review, Volume 48, Issue 2, 185-192. <http://onlinelibrary.wiley.com/doi/10.1111/j.1758-6623.1996.tb03465.x/pdf> (last accessed, September 2013).

WORDS OF GREETING

Metropolitan Ignatius of Demetrias

It is with great joy that I, in my capacity as the Chairman of the Board of Directors of the Volos Academy for Theological Studies, acknowledge the publication of the *Orthodox Handbook on Ecumenism — Resources for Theological Education*, a joint initiative of the World Council of Churches (WCC), the Council of European Churches (CEC), and the Volos Academy.

The Volos Academy for Theological Studies — a Church-related institution, which for more than a decade has productively and creatively ministered the word of God — acts as an open forum of thought and dialogue between the Orthodox Church and the broader scholarly community of intellectuals worldwide. Our city, Volos, the see of our local diocese, and the people who live here have been known throughout history for their tolerance, friendliness and solidarity with all different cultures and religious traditions. It is within this climate that the Volos Academy for Theological Studies was born and has matured, seeking to highlight the inherently ecumenical character of the Christian faith. Being itself a place for critical dialogue with the various contemporary theological, social, intellectual and wider cultural currents and movements, it is struggling with all its might to bring the Orthodox tradition into dialogue not only with other Christian traditions and movements in the West and in the East, but also, due to the particular geographic position of our country, with the broader religious environment and especially the Jewish and Islamic world. Inspired by this vision, the Academy has very successfully organized major international conferences and meetings related not only to the search for the Orthodox self-consciousness, but also to the fostering of a spirit of trust, mutual understanding and reconciliation between sister Churches, faithful Christians and people of different religious and cultural backgrounds. Moreover, for the same reasons, the Volos Academy participates actively in the programs and actions of the ecumenical movement as implemented through the long-standing, vital contribution of the WCC and the CEC.

For the Volos Academy, as an Orthodox Institution faithful to the eucharistic and eschatological understanding of the Christian Tradition and of the church-world relationship, ecumenical theological education is undoubtedly of primordial importance. We believe that the Orthodox Church has to constantly witness to its ecumenical ethos, and all-embracing catholic truth which is embodied in its very historical existence and its mission in the world. By participating in the ecumenical movement, we are convinced that we remain faithful to the deepest consciousness of Orthodoxy, as expressed par excellence in the Divine Liturgy, the very heart of Orthodox life and theology. In this liturgical and principally eucharistic context, the Church experiences the eschatological mystery of unity and prays ceaselessly for its proleptical manifestation or rather realization in history. It prays continually “*for the unity of all*” and asks for “*the unity of the faith and the communion of the Holy Spirit*”, a necessary presupposition that we may “*love one another, that with one mind we may confess: Father, Son, and Holy Spirit, the Trinity, one in Essence and inseparable*” (Liturgy of Saint John Chrysostom). By praying for unity in the Divine Liturgy, the Orthodox Church appeals to the realization of the ancient biblical faith and tradition in every aspect of the ecclesial life. Jesus’ high priestly prayer serves as a compass: “*That they may all be one. As You, Father, are in me and I in you, may they also be in us, so that the world may believe that you have sent me. The glory that you have given me I have given them, so that they may be one, as we are one, I in them, and you in me, that they may become completely one, so that the world may know that you have sent me and have loved them even as you have loved me*” (John, 17:21-23). This biblical perspective demonstrates the Trinitarian foundation of ecclesial unity and fraternal love, and the indissoluble bond which links Trinitarian theology, ecclesiology, and anthropology.

Thus the theological curricula have to be ecumenically-oriented and expanded in this direction. Furthermore, when we include ecumenical education in our missionary and pastoral work and agenda, we bear witness to the Gospel's message of the Church's catholicity. Since the apostolic period, the teaching of the word of God, which embraces the *other* despite differences of culture, religion, origin, gender, political and social background, has been a priority in the life of the Church. The opening of our educational institutions, schools and faith communities to the Ecumenical Movement is an act of incarnating the word of God in history and witnessing that the Church exists for all people and the whole creation, for the benefit of the *ecumene* and the world. At the same time, teaching about the "other," learning from the "other" and about the "other" and, moreover, the awareness of the long and rich history of encounter and dialogue with other Christian traditions, provides the necessary means by which the Church will be able to overcome ignorance and stereotypical prejudices, introversion and fundamentalism, theological self-sufficiency and confessional entrenchment.

Inspired and motivated by this biblical and patristic understanding of the ecumenical ethos of Orthodoxy, the "Volos Initiative for Ecumenical Theological Education in Central and Eastern Europe" was inaugurated in February 2007 as a joint initiative between the Ecumenical Theological Education Program of the World Council of Churches (ETE/WCC) and the Volos Academy, highlighted by an important meeting, the final communiqué of which insisted on "increased efforts and proper resources to strengthen ecumenical theological education in Central and Eastern Europe." I am particularly pleased because the "Volos Initiative for Ecumenical Theological Education in Eastern and Central Europe" has now reached a fruitful conclusion with the publication of this *Orthodox Handbook on Ecumenism*. Even though ecumenicity and catholicity are not ancillary properties, but rather constitute integral elements of the Gospel message and the Orthodox tradition, nevertheless today Eastern Orthodoxy seems often hesitant to engage in an open and honest meeting and dialogue with other Christian traditions, due to fear of losing its identity. I hope, therefore, that this Handbook will represent an opportunity for the catholicity and the ecumenical ethos of the Orthodox tradition to emerge, so that whatever reservations there may be can be overcome.

The productive cooperation between the ETE/WCC, the CEC and the Volos Academy has resulted in this unique publication, this *Resource book*, which aims to facilitate theological education about the ecumenical movement within Orthodox theological faculties, schools, seminaries and beyond, and which is envisioned as a significant Orthodox contribution to the 2013 10th General Assembly of WCC in Busan, Korea. We are, indeed, honored by the coming together of all these eminent Orthodox theologians from all over the world, and from various local Orthodox Churches, who, despite the fact that they are not officially representing their respective Churches, nevertheless make valuable contributions to this prestigious volume, and in fact illustrate the strong commitment of these Churches to the Ecumenical dialogue and our common concern for the unity of all Christians.

Before concluding these words of greeting, I would like to express my deep appreciation and sincere gratitude to the editorial team, the contributors, the second readers, the translators and copy editors, the graphic designers, the printing companies, and the publishers for this unique achievement, for all the efforts expended toward the publication of this volume, and the high quality they have reached, but especially to the persons in charge of the three supporting and collaborating institutions (WCC, CEC, Volos Academy).

I hope that this Handbook will render service to the catholicity and ecumenicity of the Church, and will help toward a better awareness and understanding of the tradition of the undivided Church, to which we consider the Orthodox Church a humble servant and faithful witness. With these thoughts I greet the publication of the *Orthodox Handbook on Ecumenism — Resources for Theological Education*, praying for its publishing success and spiritual fruition.

Metropolitan Ignatius of Demetrias
Chairman, Board of Directors of the Volos Academy

PREFACE OF THE EDITORS

From the beginning of her historical involvement with the Ecumenical Movement, in the first decades of the 20th century, the Orthodox Church sought to highlight and build upon the biblical and apostolic roots of Christian unity, a unity which, according to the Orthodox theology, is anticipated and experienced in the eucharistic gathering. The highest sacramental experience of the Church is a foretaste of the universal unity which we will fully experience in the Kingdom of God. As Fr. Georges Florovsky put it once “The Church is *one*. Unity is her very being and nature. It was for the sake of unity that she was established by the Lord. The Church is ‘one Body’ ... Yet – Christians are divided ... The Christian world is in schism...” and Florovsky would conclude with asking the core question: “*Divisus est Christus?*” giving at the same time the proper answer “No. Emphatically not.”¹ In this respect the Orthodox consider their participation in the Ecumenical Movement as a living and consistent witness and service to the unity and the catholicity of the Church, while at the same time they attempt to unveil the tragedy of the current divisions, to overcome the schisms of the Christian churches, and to heal the traumatic memories of the past. As Metropolitan John D. Zizioulas of Pergamon points out:

The Orthodox participate in the ecumenical movement out of their conviction that the unity of the Church is an inescapable imperative for all Christians. This unity cannot be restored or fulfilled except through the coming together of those who share the same faith in the Triune God and are baptized in His name. [...] The Orthodox, in my understanding at least, participate in the ecumenical movement as a movement of baptized Christians, who are in a state of division because they cannot express the same faith together. In the past this has happened because of a lack of love which is now, thank God, disappearing. In the history of Christianity there has been a great deal of polemic between Christians, and without overcoming this history and the memories of it, it is not possible to move toward eucharistic communion. So the ecumenical movement is the place where all these divided Christians meet in order to examine whether they can love one another and confess the same faith with a view to eucharistic communion.²

This “coming together” of people sharing the Christian faith, despite the existent doctrinal (as well as historical, political, social and cultural) differences, towards the honest and true rapprochement and establishment of cordial relations, derives from the heart of the Orthodox ethos and understanding of ecumenism, insofar as this ethos is inspired, among others, by the epoch making Patriarchal Encyclicals of 1902, and 1920.³ Through her involvement in the ecumenical movement, as well as through its teaching and life in general, the Orthodox Church seeks to respond adequately to the demand of her Lord “that they may all be one...so that the world may believe” (John 17:21), firmly believing that the continuation of confessional divisions constitutes a scandal for the whole of Christianity and a direct opposition to God’s will.

Nevertheless, ecumenical commitment for the Orthodox has never been without difficulties, and even frustrations, particularly as the Orthodox came to realize that discussion on crucial theological matters and restoration of Christian unity was not always a priority for their ecumenical partners. On the other hand, the genuine ecumenical spirit of Orthodoxy was frequently overshadowed by historical traumas, or concerns of

¹ Georges Florovsky, “The Doctrine of the Church and the Ecumenical Problem,” *The Ecumenical Review*, 2 (1950), pp. 152-153.

² John D. Zizioulas (Metropolitan of Pergamon), *The One and the Many: Studies on God, Man, the Church, and the World Today*, edited by Fr. Gregory Edwards, Alhambra: CA, Sebastian Press, 2010, pp. 331-332, 316-317.

³ See the English version of the two Encyclicals of the Ecumenical Patriarchate of Constantinople in: Constantin G. Patelos (ed.), *The Orthodox Church and the Ecumenical Movement: Documents and Statements 1902-1975*, Geneva: World Council of Churches, 1978, pp. 27-33, 40-43; Gennadios Limouris (ed.), *Orthodox Visions of Ecumenism: Statements, Messages and Reports on the Ecumenical Movement, 1902-1992*, Geneva: WCC Publications, 1994, pp. 1-5 and 9-11; Thomas FitzGerald, *The Ecumenical Patriarchate and Christian Unity*, Brookline, MA: Holy Cross Orthodox Press, 2009, pp. 62-65 (for the Encyclical of 1920).

cultural order, and the ignorance of the “heterodox Other”. The lack of an appropriate and coherent ecumenical theological education in Orthodox contexts and an awareness of the various important movements and figures of Western Christian theology and spirituality during the 20th century hinders graduates from Orthodox Schools of Theology from entering into genuine ecumenical conversation and exchange. It is worth noticing that, up to this day, classic works of Western theologians are still untranslated in many of the languages of the traditionally Orthodox countries. Given this situation, ecumenical theological education is of a crucial importance for the promotion of an well-articulated ecumenical spirit among Orthodox clerics, theologians, and educated laity, as well as for the shake of mutual understanding and the overcoming of stereotypical images and constructions. As it is pointed out in a recent Inter-Orthodox document:

1. There is a clear need to develop appropriate, fair-minded, non-polemical Orthodox resources and methodologies for teaching about other Christian churches, other religions and the ecumenical movement.
2. It is necessary to prepare an essay book about the history of the ecumenical movement from the Orthodox point of view to be introduced as a part of the teaching curriculum in our theological schools and seminaries.

These were two key-recommendations from the International Inter-Orthodox Consultation on “The Ecumenical Movement in Theological Education and in the Life of Orthodox Churches,” which took place from 9 to 12 November 2010 in Sibiu, Romania, which brought together 25 prominent Orthodox theologians and representatives in the ecumenical movement.⁴

The initial impetus for creating a Handbook on teaching ecumenism in Orthodox contexts had already began in February 2010 as a follow-up of earlier initiatives between Volos Academy and the Programme on Ecumenical Theological Education of the World Council of Churches (ETE/WCC). During the Sibiu conference of November 2010 and on several other occasions, different voices indicated the need to have a proper reference book for teaching ecumenism in Orthodox theological faculties, seminaries, and academies, as there is still a serious lack of resources for proper and sound teaching of the history and life of the ecumenical movement. Among the several contributors who were involved and brought their own background and historical involvement into this project we should mention the following:

- a) The **Volos Academy for Theological Studies in Greece**, which has played a major role in highlighting ecumenical studies and bringing into the debate major issues in contemporary international theological dialogue as well as intra-Orthodox dialogue. In February 2007, the “Volos Initiative for Ecumenical Theological Education in Central and Eastern Europe” was inaugurated as a joint initiative between ETE/WCC and the Volos Academy which urged for increased efforts and proper resources to strengthen ecumenical theological education in Central and Eastern Europe.
- b) The **Programme on Ecumenical Theological Education** of the World Council of Churches, which follows the constitutional mandate of WCC to increase “ecumenical consciousness of its member churches” and to facilitate the development of proper resources for ecumenical formation in all its member churches. Since its early beginnings, ETE/WCC and its predecessor programme have been interested already in accompanying and strengthening Orthodox theological education. The first major consultation of the newly formed Programme on Theological Education (PTE) which followed the London based Theological Education Fund TEF of the International Missionary Council in 1976/1977 was an *International Consultation on Orthodox Theological Education* which was held in Basel from 4 to 7 July 1978.⁵ ETE/WCC also had been involved in various initiatives to cooperate with regard to theological education and ecumenical formation in Orthodox contexts and therefore employed a

⁴See: Final Communiqué from the International Inter-Orthodox Consultation on “The Ecumenical Movement in Theological Education and in the Life of Orthodox Churches,” Sibiu, Romania, 9-12 November 2010. Documented also in: <http://www.globethics.net/web/ecumenical-theological-education?layoutPlid=13227594> (last accessed, September 2013).

⁵The papers and reports of this consultation (well documented in Ministerial Formation 2, 1978, pp. 16ff) already at that time included two key recommendations which are still of relevance today: The Basel consultation referred to the task of “Orthodox theological schools... to deal seriously with the need to be open to ecumenical demands both inherent in Orthodox tradition and as they are present in contemporary situations”. Further, it highlighted the challenges for “setting

consultant from Orthodox background for theological education in Eastern and Central Europe.⁶ ETE/WCC had also published similar major Handbooks on Theological Education for different regions, in which there were always several contributions included from Orthodox theologians.⁷ Some of these served as an example for this Handbook.

- c) **The Conference of European Churches (CEC)**, which for several years has provided a platform for meetings between theological faculties of Eastern and Western Europe (the so-called Graz process)⁸, and which also encouraged the reflection on mission and theological education in Europe. In addition, CEC in cooperation with ETE/WCC held the international seminar on “The Future of Ecumenical Theological Education in Eastern and Central Europe” (24-28 September 2008, Sambata de Sus Monastery, Romania) which also provided a major recommendation to increase the literature and resource books for solid teaching on ecumenism in Eastern European contexts.⁹
- d) **Holy Cross Greek Orthodox School of Theology** in Brookline, Massachusetts, has a long history of involvement into ecumenical dialogue both for the Orthodox churches in the North American context as well as much beyond. Its teaching staff has developed a significant ecumenical activity, often taking part as resource persons or as members in various WCC commissions. Holy Cross did organize some of the major ecumenical events and conferences, while its publishing house (Holy Cross Orthodox Press) has published a remarkable set of works of ecumenical interest.
- e) **SS Cyril and Methodius Theological Institute of Post-Graduate Studies in Moscow**, a leading theological institution of the Russian Orthodox Church. In its curricula and research, it is focused on the ecumenical studies and inter-Orthodox relations. It is affiliated with the Department for External Church Relations of the Moscow Patriarchate.

All the institutions mentioned above share the following core convictions: a) that there is a serious need for a common resource book for teaching ecumenism in Orthodox theological faculties and academies; b) that there still is a considerable lack of resources for proper and sound teaching of the history and life of the ecumenical movement; c) that the Orthodox Churches had both inspired and offered to the ecumenical movement as well as profoundly benefited from it — and this allowed them to meet other Christians and to overcome temptations of isolationism; d) that there is still some need to improve the level of inter-Christian studies and dialogue in Orthodox theological schools in order to promote mutual understanding and to eradicate prejudices; e) that the study of other Christian churches and ecumenism needs to move beyond the framework of comparative or even polemical apologetics.

Inspired by this common view, a group of committed Orthodox theologians and ecumenical partners formed an editorial group to conceptualize a Pan-Orthodox Handbook for Teaching Ecumenism. This publication was planned as a constructive Orthodox contribution to the 10th General Assembly of WCC in Busan, Korea (2013), where a major forum for ecumenical theological education will take place as well as other significant ecumen-

up an Orthodox Theological Commission to promote permanent relationships among Orthodox theological schools”, a demand which partly was realized by bringing into existence the Conference of Orthodox Theological Schools (COTS).

⁶ See the final report of Rev. Prof. Dr. Vladimir Fedorov, St. Petersburg, on his work with ETE/WCC, 2009. See: <http://www.globethics.net/web/ecumenical-theological-education> (documents on Europe) (last accessed at September 2013).

⁷ Dietrich Werner, David Esterline, Namsoon Kang, Joshva Rajha, *Handbook of Theological Education in World Christianity*, Oxford: Regnum, 2010; Isabel Phiri and Dietrich Werner (eds), *Handbook of Theological Education in Africa*, Oxford: Regnum, 2013; Hope Antone, Huang Po Ho, Wati Longchar, Bae Hyunju, Dietrich Werner (eds), *Asian Handbook on Theological Education and Ecumenism*, Oxford: Regnum, 2013.

⁸ See the 3rd Graz Consultation of Theological Faculties in Europe in July 2010, Austria: http://cid.ceceurope.org/fileadmin/filer/cid/Education_and_Formation/Final_statement_Graz_Process.pdf (last accessed at September 2013).

⁹ Viorel Ionita and Dietrich Werner (eds), *The Future of Ecumenical Theological Education in Eastern and Central Europe: Full Report of the International Seminar for Young Lecturers and Professors of Theology, Sambata de Sus, Romania, 24-28 September 2008*, Geneva: Conference of European Churches/Churches in Dialogue Commission-World Council of Churches/Ecumenical Theological Education Programme, 2009, pp. 111 ff.

ical events. An initial process started in the period between December 2010 and March 2011 to develop a draft concept to be shared with a wider group of Orthodox theologians interested in this project. People involved in this first core group stage were Dr. Pantelis Kalaitzidis (Volos Academy), Rev. Prof. Dr. Viorel Ionita (CEC), and Rev. Dr. Dietrich Werner (ETE/WCC).

The first core project outline was presented to a wider group of some 30 Orthodox theologians who were called together for a planning workshop in Volos Academy, 16-18 October 2011; during this meeting key parameters of the project were affirmed.

Six major goals were decided to guide the beginning editorial work.

The goals of the envisaged publication were defined as follows:

- a) To underline the decisive role of the Orthodox Church for the development of the ecumenical movement from its early beginnings, as well as to highlight both how Orthodox churches have contributed to ecumenical theology in general for many decades, and how they have benefitted from the ecumenical movement (and vice versa).
- b) To provide access to essential and authentic Orthodox texts relating to the search for Christian unity as well as the understanding of ecumenism and the involvement of Orthodox churches in the ecumenical movement, including providing access to official decisions and statements of Orthodox churches with regard to theological education and ecumenism;
- c) To address practical aspects of ecumenical dialogue and common Christian witness in diakonia, education, joint witness, pastoral counseling and Christian life which demand for pastoral theological reflection on contemporary areas of churches life and action and therefore would combine theological with more practical and pastoral articles;
- d) To present materials from Orthodox theologians involved in theological education on ecumenism from different Orthodox churches and to highlight some of the pioneers of Orthodox involvement in ecumenical dialogue;
- e) To communicate a proper and theologically sound understanding of ecumenism from an Orthodox perspective, with a dialogical approach reflecting and relating to some prejudices and misperceptions of ecumenism which are still circulating in some Orthodox churches that is to offer an apologetic Orthodox theology of ecumenism in the most positive sense of the word;
- f) To identify proper additional resources which facilitate theological education on ecumenism by providing and pointing to course outlines and curriculum plans (bibliographies, curriculum outlines, lists of websites with additional resources), while at the same time avoiding with restricting its audience to academic theologians, instead reaching out to the interested general public in Orthodox contexts and beyond.

It was also agreed in further deliberations that the Handbook should have nine major sections or chapters:

- 1) **Introduction.**
- 2) **Foundations:** Orthodoxy and ecumenism – introduction, historical outline and selected historical key texts.
- 3) **Theological Positions:** Selected texts from Orthodox Synods and Bishops Conferences,
- 4) **Representative Ecumenical Thinkers and their Key-texts.**
- 5) **Local Surveys:** Articles on ecumenical dialogue in various Orthodox churches and settings.
- 6) **Bilateral Dialogues Between Eastern Orthodox and Other Churches:** Selected texts from bilateral dialogues of Orthodox churches on theological and ecclesial issues.
- 7) **Ecumenical Perspectives of Oriental Orthodox Churches:** A general introduction on the dialogues between Oriental Orthodox churches and other churches and Christian traditions, and articles on ecumenism in various Oriental Orthodox contexts.
- 8) **Key Themes:** Core themes in Orthodox ecumenism.
- 9) **Ecumenical Theological Education in Orthodox Schools** – examples for teaching ecumenism in Orthodox contexts.

The editorial team from 2011 onwards consisted of Dr. Pantelis Kalaitzidis, Fr. Dr. Thomas FitzGerald, Fr. Dr. Cyril Hovorun, Aikaterini Pekridou (MTh) and Nikolaos Asproulis (MTh). Rev. Dr. Dietrich Werner from ETE/WCC, Rev. Dr. Kaisamari Hintikka (until 2012) and Rev. Dr. Guy Liagre (after 2012) from CEC, representing the supporting institutions, served also as advisors to the project and of the present publication, while Nikolaos Asproulis from Volos Academy was mandated to serve also as secretary of the editorial board, taking an large part of the coordinating work and the demanding correspondance with the different authors. Five meetings of the core editorial group and the representatives of the supporting institutions took place in Geneva and Volos between November 2011 and September 2013, for coordinating and managing the editorial process.

The editors of this volume, are aware that they build on the previous work of other Orthodox scholars who have done substantial publications and on Orthodox involvement in the ecumenical movement¹⁰ and that further work by Orthodox in the area of ecumenism is needed. They believe that this Handbook does promote solid biblical teaching on ecumenism that is in line with the principles of Orthodox tradition. While each article presented hear stands for itself and does not necessarily and in all detail represent the common opinion of all editors, the editors are convinced that a solid and sound introduction and survey on essential aspects of Orthodox understanding of Ecumenism can be presented with this volume. It is the hope that this volume will contribute to a spiritual ecumenism, which according the late Ecumenical Patriarch Athenagoras I is at the beginning and heart of true Orthodox ecumenical commitment. When opening the Fourth Pan-Orthodox Conference (Orthodox Center of Chambésy, Switzerland, 1968), the legendary Patriarch of Constantinople stated the following remarkable principle of Orthodox ecumenism:

I do not deny that there are differences between the Churches, but I say that we must change our way of approaching them. And the question of method is in the first place a psychological, or rather a spiritual problem. For centuries there have been conversations between theologians, and they have done nothing except to harden their positions. I have a whole library about it. And why? Because they spoke in fear and distrust of one another, with the desire to defend themselves and to defeat the others. Theology was no longer a pure celebration of the mystery of God. It became a weapon. God himself became a weapon!

I repeat: I do not ignore these difficulties. But I am trying to change the spiritual atmosphere. The restoration of mutual love will enable us to see the questions in a totally different light. We must express the truth which is dear to us – because it protects and celebrates the immensity of the life which is in Christ – we must express it, not so as to repulse the other, so as to force him to admit that he is beaten, but so as to share it with him; and also for its own sake, for its beauty, as a celebration of truth to which we invite our brothers. At the same time we must be ready to listen. For Christians, truth is not opposed to life or love; it expresses their fullness. First of all, we must free these words, these words which tend to collide, from the evil past, from all political, national and cultural hatreds which have nothing to do with Christ. Then we must root them in the deep life of the Church, in the experience of the Resurrection which it is their mission to serve. We must always weigh our words in the balance of life and death and the Resurrection.

¹⁰ Among others we mention the following: Stathokosta Vas. (ed.) *Theological Studies and Ecumene. With Reference to the Participation of the Orthodox Church to Inter-Christian Dialogues and their Future*, (University of Athens-Pedio: Athens, 2013); Thomas FitzGerald, *The Ecumenical Patriarchate and Christian Unity*, (Brookline, Mass: Holy Cross Orthodox Press, 1997, revised edition, 2009); Aram I Catholicos of Syria: *In Search of Ecumenical Vision*, Antelias, Lebanon: Armenian Catholicosate of Cilicia, 2001; Sabev, Todor: *The Orthodox Churches in the WCC. Towards the Future*. (Geneva: WCC Publications - Bialystock: Syndesmos, 1996); Lemopoulos, George: *The Ecumenical Movement, the Churches of the World Council of Churches : An Orthodox Contribution to the Reflection Process on the "Common Understanding and Vision of the WCC"*. (Geneva: WCC, 1996); Limouris, Gennadios (ed.): *Orthodox Vision on Ecumenism: Statements, Messages and Reports on the Ecumenical Movement, 1902-1992*. (Geneva: WCC Publications, 1994); Bria, Ion: *Orthodoxy And Ecumenism: A New Theological Discourse*, (Geneva: WCC, 1994); Bria, Ion: *The Sense Of Ecumenical Tradition: The Ecumenical Witness And Vision Of The Orthodox*, (Geneva: WCC Publications, 1991); Bria, Ion (ed.): *Go Forth In Peace: Orthodox Perspectives On Mission*. WCC mission series No 7. Geneva: WCC, 1986 ; Patelos, Constantin George (ed.): *The Orthodox Church in the Ecumenical Movement: Documents and Statements 1902-1975* (Geneva: WCC, 1978).

Those who accuse me of sacrificing Orthodoxy to a blind obsession with love, have a very poor conception of the truth. They make it into a system which they possess, which reassures them, when what it really is, is the living glorification of the living God, with all the risks involved in creative life. And we don't possess God; it is He who holds us and fills us with His presence in proportion to our humility and love. Only by love can we glorify the God of love, only by giving and sharing and sacrificing oneself can one glorify the God who, to save us, sacrificed himself and went to death, the death of the cross.¹¹

We the editors are grateful to the wide spectrum of contributors from different Orthodox churches who have offered time and expertise for this volume, often in circumstances which were not easy and favourable, considering the situation and context in which some Orthodox churches find themselves at present. It should be noted at this point that each contributor express his or her own position without in any case representing officially his or her respected Church. We also express thanks to all who gave advice concerning the structure and content of the Handbook, particularly to Mr. Yorgo Lemopoulos, Deputy General Secretary of WCC and to V. Rev. Lecturer Dr. Daniel Buda, WCC's programme executive for church and ecumenical relations. We need also to express our deep gratitude to V. Rev. Prof. Dr. Viorel Ionita, Former General Secretary par Interim of CEC, for his valuable contribution to the early stage of the project and the development of the draft concept and outline of the Handbook. Our sincere thanks go also to people that helped with the communication or correspondence with various authors as well as to people who graciously accepted to serve as second readers, content and language editors, copy editors or translators like Dr. Paul Ladoucer (Trinity College, University of Toronto and Université de Sherbrooke), Prof. Dr. Petros Vassiliadis (Aristotle University of Thessaloniki), Dr. Rutham Gill (CEC), Rev. Dr. Gregory Edwards (Volos Academy), Rev. George Anagnostoulis (Volos Academy), George Vlantis, MTh (University of Munich and Volos Academy) and Matthew Baker Mth (Fordham University, NA, USA).¹² We also express gratitude for the cordial encouragement and support from which this project has benefitted through ETE/WCC, CEC, and the EKD churches in Hannover. Finally we give thanks to our colleagues of the Romanian Institute for Inter-Orthodox, Inter-Confessional, and Inter-Religious Studies (INTER, Cluj-Napoca), particularly to Nicolae Turcan, who have done the typesetting for this opus magnum, as well as to Maria Nanou, MA (Volos), for the proposal of cover picture.

We hope and pray that this Handbook will inspire and deepen the passion of Orthodox theologians to search and to contribute to the unity of Christians unity in the mission of Christ which is at the heart of the ecumenical vocation.

The Editors

Pantelis Kalaitzidis
Thomas FitzGerald
Cyril Hovorun
Aikaterini Pekridou
Nikolaos Asproulis
Guy Liagre
Dietrich Werner

¹¹ See for the Address of Ecumenical Patriarch Athenagoras, Olivier Clément, *Dialogues avec le Patriarche Athénagoras*, Paris: Fayard, 1976, pp. 310-311, 313-314. Source for the English translation of this excerpt: <http://www.stpaulsirvine.org/html/athenagoras.htm> (last accessed, September 2013).

¹² We also explicitly mention the names of the following second readers and translators: Paraskevi Arapoglou, Stephanos Salzman, James Lillie, Chris Henson, Elaine Griffiths and Nikolaos Petropoulos.

LIST OF CONTRIBUTORS

- Emmanuel Adamakis: Ecumenical Patriarchate; Metropolitan of France; President of KEK/CEC (Conference of European Churches); President of the Assembly of the Orthodox Bishops in France; Co-president of the Council of Christian Churches of France; Co-president of the World Conference of Religions for Peace (WCRP). E-mail: metropolitte.emmanuel@gmail.com
- Nareg Alemezian : Armenian Apostolic Orthodox Church – Holy See Catholicos of Cilicia (Antelias-Lebanon); Ecumenical Officer and Dean of the Theological Seminary, World Council of Churches Central Committee member; Chair of the Conference of Secretaries of the Christian World Communions.
- Nikolaos Asproulis: Orthodox Church of Greece; Mth; Academic member of Volos Academy for Theological Studies, member of the editorial department of the official theological Journal of the Church of Greece *Theologia*; Coordinator of NELCEE (Network for Ecumenical Learning in Central and Eastern Europe (2013-); Co-Editor of “Orthodox Handbook on Ecumenism. Resources for Theological Education”. E-mail: asprou@acadimia.gr
- Pavel Aurel: Romanian Orthodox Church, Professor and Dean at the Andrei Șaguna Faculty of Orthodox Theology, Lucian Blaga University of Sibiu, Romania. E-mail: aurelpavel@yahoo.com
- Daniel Ayuch: Greek Orthodox Patriarchate of Antioch; Professor of New Testament, St. John of Damascus Institute of Theology at the University of Balamand in Lebanon, Assistant to the Dean for Academic Affairs. E-mail: dayuch@balamand.edu.lb
- Augoustinos Bairaktaris: Ecumenical Patriarchate; Assistant Professor at the University Ecclesiastical Academy of Heraklion – Crete; Priest; academic member of Volos Academy for Theological Studies. E-mail: augoustinos_bairaktaris@yahoo.gr
- Matthew Baker : Greek Orthodox Archdiocese of America; Mth. E-mail: matthew.j.baker77@gmail.com
- Ștefăniță Barbu: Romanian Orthodox Church; Mth; Rector of the “Descent of The Holy Spirit” Church – Liège (Belgium). E-mail: pr.stefan.barbu@gmail.com
- Athanasios Basdekis: Ecumenical Patriarchate; Orthodox theologian; Employed in the National Council of Churches in Germany as orthodox Secretary. E-mail: basdekis@t-online.de
- Trevor Batrouney: Antiochean Orthodox Church; Principal Lecturer at the Hawthorn Institute of Education; Social Researcher at the Ecumenical Migration Centre; Coordinator, Community Relations Project at the Ethnic Community Council of Victoria
- Marios Begzos: Orthodox Church of Greece; Faculty Member of the University of Athens/Greece; Dean and Professor in the Faculty of Theology; Member of the Societas Oecumenica - European Society for Ecumenical Research. E-mail: mbegzos@theol.uoa.gr
- Tesfaye Ayalkibet Berhanu: Ethiopian Orthodox Tewahedo Church (Ethiopia, South Africa), PhD student, School of Religion, Philosophy and Classics at the University of KwaZulu-Natal in South Africa. E-mail: ayalkibet@gmail.com
- Metropolitan Bishoy: Coptic Orthodox Church; Metropolitan of Damietta, Kafr El-Sheikh and the Monastery of Saint Demiana, Barrari, Belkas, Egypt; Former secretary of the Coptic Orthodox Holy Synod since 1985. E-mail: demiana@demiana.org
- Radu Bordeianu: Romanian Orthodox Archdiocese in the Americas; Associate Professor, Duquesne University, United States of America; President of the Orthodox Theological Society in America; Priest. E-mail: bordeianur@duq.edu
- Iosif Bosch: Ecumenical Patriarchate; Bishop of Patara; Chancellor of the Archdiocese of Buenos Aires and South America; Member of WCC ECHOS Commission on Youth; Member of WCC JWG with the Roman Catholic Church. E-mail: iosifbosch@hotmail.com

- Peter Bouteneff: Orthodox Church in America; Professor at St. Vladimir's Orthodox Theological Seminary in New York, USA; Executive Secretary of Faith and Order at the World Council of Churches (1995-2000); Member of the Faith and Order Commission of the NCCCUSA (2003-2012); Consultant to the Orthodox Church of America's Commission for External Affairs and Inter-Church Relations (2001-to-day). E-mail: petercb123@verizon.net
- Daniel Buda: Archpriest of the Romanian Orthodox Church; Program Executive for Church and Ecumenical Relations in the World Council of Churches, Geneva, Switzerland; Lecturer for Church History in the Orthodox Theological Faculty "Saint Andrei Șaguna" of University "Lucian Blaga", Sibiu, Romania. E-mail: Daniel.Buda@wcc-coe.org
- Alkiviadis Calivas: Ecumenical Patriarchate; Priest; Emeritus Professor of Liturgics, Holy Cross Greek Orthodox School of Theology, Brookline, MA USA; former President and Dean of Holy Cross; former member of the North American Orthodox-Catholic Bilateral Consultation. E-mail: acalivas@msn.com
- Demetrios Charbak: Greek Orthodox Patriarchate of Antioch and all the East; Bishop; Syria Professor of Ecumenical Movement at the university of Balamand in Lebanon; Member of the International Committee for dialogue between the Orthodox and Roman Catholic Churches. E-mail: demetrios.charbak@yahoo.com
- Emmanuel Clapsis : Ecumenical Patriarchate; Archbishop Iakovos Professor, Holy Cross Greek Orthodox Theological School; Priest; Vice Moderator of the Faith and Order Commission of the World Council of Churches (1991-1998) and commissioner of Faith and Order Commission of the U.S. National Council of Churches (1985-1991); member of the formal delegation to the Seventh, Eighth and Ninth Assemblies of WCC in Canberra, Australia (1991), in Harare Zimbabwe (1998) and Porto Alegre, Brazil (2005); Former member of the Reference Group that informs and accompanies the work of the World Council of Churches During the Decade to Overcome Violence (2001-2010). E-mail: eclapsis@hchc.edu
- Seraphim Danchaert : Greek Orthodox Archdiocese of America; Director of Strategy, Princeton Theological Seminary. E-mail: seraphim.danckaert@ptsem.edu_
- Konstantinos Delikonstantis : Ecumenical Patriarchate; Professor of Philosophy and Systematic Theology, Faculty of Theology, University of Athens and Institute of Postgraduate Studies in Orthodox Theology, Chambéry/Genève; Theological Consultant to the Ecumenical Patriarchate. E-mail: kdelikos@theol.uoa.gr
- Amal Dibo : Orthodox Church of Antioch; Instructor in the Civilization Sequence Program at the American University of Beirut; lecturer and advisor at the WSCF and the Middle East Council of Churches. E-mail: amaldibo@gmail.com
- Alexei Dikarev: Russian Orthodox Church; Staff-member of the Department for External Church Relations of the Moscow Patriarchate; Faculty Member of SS. Cyril and Methodius Theological Institute of Post-Graduate and Doctoral Studies. E-mail: alexdikarev@mail.ru
- Ivan Dimitrov: Orthodox Church of Bulgaria; Professor Emeritus of New Testament at Faculty of Theology of St. Kliment Ohridski Sofia University; Former Director of the Department for Religious Affairs with the Council of Ministers of Bulgaria; Initiator for the creation of the Interreligious Council in Bulgaria; Former member of different commissions of WCC. E-mail: ivand@theo.uni-sofia.bg
- Christoph D' Aloisio: Exarchate of the Ecumenical Patriarchate for the Russian Orthodox Churches in Western Europe; Priest; Professor of Dogmatic Theology at the Orthodox Institute Saint-John-the-Theologian in Brussels, Belgium; President of Syndesmos, the World Fellowship of Orthodox Youth; Member of the Continuation Committee on Ecumenism in the 21st century. E-mail: christophe.daloisio@orthodoxie.be
- Bishara Ebeid: Greek Orthodox Church; Mth in patristic theology and Arab Christian litterateur (Pontifical Oriental Institute, Rome). E-mail: bisharaeheid@gmail.com
- Vladimir Fedorov: Archpriest of the Russian Orthodox Church; Director of the Orthodox Research Institute of Missiology, Ecumenism and New Religious Movements; President of Interchurch Partnership, St Petersburg, Russia. Assistant Professor of the Psychological Department, St Petersburg State University;

- Former Consultant of the ETE Program WCC for Eastern and Central Europe. E-mail: vffedorov@yahoo.com
- Thomas FitzGerald: Ecumenical Patriarchate; Protopresbyter; Professor of Church History and Historical Theology at Holy Cross Greek Orthodox School of Theology, Brookline, MA, USA; Dean of the faculty (2006-2013); Orthodox Executive Secretary and Member of the Orthodox–Roman Catholic Bilateral Theological Consultation in North America; Consultant, Committee for Ecumenical Relations and Committee on Theological Education, Assembly of Canonical Orthodox Bishops; Editor, The Greek Orthodox Theological Review Executive Director, WCC, Programme Unit I on Unity and Renewal 1994-2000. E-mail: tfitzgerald@hchc.edu
- Brandon Gallaher: Orthodox theologian; British Academy Postdoctoral Fellow (Oct. 2011-Jan. 2015); Faculty of Theology and Religion, Regent's Park College, University of Oxford; member of the Parish of St Nicholas the Wonderworker in Oxford, UK (Moscow Patriarchate); He specializes in and has published widely on modern Orthodox theology. He has been involved with Hindu-Christian dialogue and Islamic-Christian dialogue (through the Building Bridges Seminar, Georgetown University) and is participating in a consultation with the World Council of Churches (WCC) on ecclesiology in the context of religious plurality. E-mail: brandon.gallaher@theology.ox.ac.uk
- Paul Gavriluk: Aquinas Chair in Theology and Philosophy, Theology Department, University of St Thomas, Saint Paul, Minnesota, USA; Deacon in the Orthodox Church in America, Holy Trinity Church, Saint Paul, Minnesota, USA. E-mail: PLGAVRILYUK@stthomas.edu
- Vladimir Gerka: Orthodox Church in Slovakia; Orthodox Theological Faculty of University of Presov; Board member of Fellowship of Orthodox Youth in Slovakia; SYNDESMOS Local correspondent for Slovakia. E-mail: vladimirg@orthodox.sk
- Tamara Grdzeldze: Orthodox Church of Georgia; Programme Executive within the Faith and Order Secretariat of the World Council of Churches in Geneva, Switzerland; PhD Oxford University, Doctorate in Medieval Georgian Literature, Tbilisi State University. E-mail: Tamara.Grdzelidze@wcc-coe.org
- Perry Theodore Hamalis: Greek Orthodox Archdiocese of America; Cecelia Schneller Mueller Professor of Religion, North Central College (Illinois, U.S.A.); Trustee, Hellenic College and Holy Cross Greek Orthodox School of Theology; Outside Consultant for Faith and Order Commission, WCC. E-mail: pthamalis@noctrl.edu
- Oliver Herbel: Orthodox Church in America; Rector, Holy Resurrection Orthodox Mission, Fargo, North Dakota; Chaplain, North Dakota Air National Guard. E-mail: froliiverherbel@cableone.net
- Bishop Hovakim: Armenian Apostolic Orthodox Church; Former Director of the Inter - Church Office of the Mother See of Holy Etchmiadzin; Lecturer at the Gevorkian Seminary and the Vaskenian Academy on the History of the Universal and Armenian Churches; Former member of the Central Committee of the CEC since 2009 and as the Ecumenical Officer of the Armenian Church to the World Council of Churches since 2004; Member of the Trustee Committee of the Armenian Round Table Charitable Foundation.
- Cyril Hovorun: Russian Orthodox Church; Research fellow at Yale University; Priest. E-mail: hovorun@gmail.com
- Heiki (Theodoros) Huttunen: Orthodox Church of Finland; Priest of the Holy Metropolis of Helsinki; General secretary of the Finnish Ecumenical Council; Member of the WCC central committee (Porto Alegre to Busan); WCC Youth Director 1985-98; President of Syndesmos 1992-1995; Mth; Lecturer in the St. Platon Orthodox Theological Seminary in Tallinn. E-mail: heikki.huttunen@ekumenia.fi
- Benedict Ioannou: Orthodox Church of Cyprus; Priest in charge of the Church of Panagia Phaneromeni in Nicosia; Permanent Representative of the Ecumenical Patriarchate to the World Council of Churches (1999-2008). Email: benedict.2008@yahoo.com

- Viorel Ionita : Romanian Orthodox Church; Priest; Professor Emeritus of the Orthodox Theological Faculty of the University Bucharest; Former Director of the Conference of European Churches. E-mail: pr.vionita@yahoo.com
- Vaclav Jezek : Orthodox Church of the Czech lands and Slovakia; Lecturer at Orthodox theological faculty of the Prešov University, Slovakia; Orthodox Priest; Currently involved in issues relating to inter Orthodox relations in the context of Ethiopia. Email: vaclavjezek111@gmail.com
- Rastko Jovic: Serbian Orthodox Church; PhD; Associate at the Educational Institute at the Theological Faculty in Belgrade; Teacher of Religious Education; Member of the WCC group “Movers for Gender Justice”. E-mail: rastko.jovic@hotmail.com
- Pantelis Kalaitzidis: Orthodox Church of Greece; Director of Volos Academy for Theological Studies; Editor of the series “Doxa & Praxis: Exploring Orthodox Theology, A joint project of Volos Academy and WCC; Lecturer of Systematic Theology in Hellenic Open University. E-mail: pkalaitz@acadimia.gr
- Kyriaki Karidoyanes-FitzGerard: Ecumenical Patriarchate; PhD, Adjunct Professor of Theology at Holy Cross Greek Orthodox School of Theology in Brookline, Massachusetts; Founder of St. Catherine’s Vision, an association of theologians and lay leaders; Representative of the Ecumenical Patriarchate of the WCC Faith and Order Commission from 1985 to 1999. E-mail: drkfitzgerald@gmail.com
- Eleni Kasselouri-Hatzivassiliadi: Orthodox Church of Greece; Orthodox Biblical Scholar; Academic Staff of the Hellenic Open University; Member of the Steering Group of Women’s Voices and Visions Program of WCC ; Co-opted staff and Bible Facilitator at the 9th General Assembly of WCC, Porto Allegre, Brazil. E-mail: ekasselouri@gmail.com
- Ioustinos-Ioannis Kefalouros: Orthodox Church of Greece; Priest in Thessaloniki (Greece); Mth. E-mail: father.ioustinos@gmail.com
- George K. M. Kondothra: Professor of Systematic and Patristic Theology; Priest of Malankara Orthodox Syrian Church, India; Special Advisor on Ecumenism and External Church Affairs to HH the Catholics, Member, Central Committee of the WCC. E-mail: frkmgeorge@hotmail.com
- Miltiadis Konstantinou : Orthodox Church of Greece; Faculty Member of Aristotle University of Thessaloniki/ Greece; Professor in the Faculty of Theology; Member of the United Bible Societies Global Board and its Church Relations Committee; Chairman of the UBS Committee on Translation Policy and of the Board of the “Hellenic Society of Biblical Studies”; Delegate of the Church of Greece to the International Commission of the Anglican-Orthodox Theological Dialogue (ICAOTD). E-mail: mkon@theo.auth.gr
- Anna Koulouris : Greek Orthodox Church, Archdiocese of America; Reporter and media representative of the Greek Orthodox Patriarchate of Jerusalem. E-mail: anna@annakoulouris.com
- Valentin Kozhuharov : Bulgarian Orthodox Church; Freelance Researcher and Lecturer in Christian education and in Missiology at theological schools in Bulgaria, Hungary and UK; Formerly (2002-2009) missionary at the Department for religious education and catechization of the Moscow Patriarchate of the Russian Orthodox Church. Email: valentin_kozhuharov@yahoo.co.uk
- Koshy Vaidyan Kumpalathu: Malankara (Indian) Orthodox Syrian Church; Faculty Member of Sruthi School of Liturgical Music, Orthodox Theological Seminary, Kottayam, India; Faculty Member of St. Basil Bible School, Kerala, India; Director of The Ministry of Human Empowerment of the Diocese of Kollam of the Orthodox Church of India. Email: frvaidyan@yahoo.com
- Paul Ladouceur: Orthodox Church in America (OCA), Archdiocese of Canada; Orthodox theologian and writer; Lecturer in the Orthodox theology programmes of the Université de Sherbrooke and Trinity College, University of Toronto; Responsible for the French-language web site Pages Orthodoxes La Transfiguration, the electronic newsletter Lumière du Thabor; Member of the Governing Board and the Commission on Faith and Witness of the Canadian Council of Churches. E-mail: thabor@megaweb.ca
- Ioan Vasile Leb : Romanian Orthodox Church; Professor Doctor of General Church History University “Babes-Bolyai” Cluj-Napoca, Faculty of Orthodox Theology. E-mail: lebioan@yahoo.com

- Nicolae Adrian Lemeni : Lecturer at the Faculty of the Orthodox Theology, Bucharest University; Director of the Centre of the Dialogue and Research in Theology, Science and Philosophy, Bucharest University; He has a large activity in the ecumenical and inter-religious dialogue (Ecumenical Institute from Bossey, Catholic Institute from Paris) and much participation to the meetings regarding the ecumenical and inter-religious dialogue to the national and international level (especially as State Secretary for Religious Affairs in 2005-2012). E-mail: adrian.lemeni@gmail.com
- Georges (Yorgo) Lemopoulos: Ecumenical Patriarchate; Deputy General Secretary of the WCC; Church interim Representative to the WCC; Mth. E-mail: Yorgo.Lemopoulos@wcc-coe.org
- Guy Liagre: General Secretary Conference of European Churches (CEC); Former president United Protestant Church in Belgium; Former Lecturer Modern Church History Protestant Theological Faculty Brussels. E-mail: Guy.Liagre@cec-kek.org
- Grigorios Liantas : Orthodox Church of Greece; Assistant Professor of Inter-Orthodox and Inter-Christian Relations and Ecclesiastical Politics, University Ecclesiastical Academy of Thessaloniki; Committee Member of the Patriarchate of Alexandria, and its Representative in Inter-Orthodox Committee of Bioethics. E-mail: grliantas@yahoo.com
- Gennadios Limouris: Ecumenical Patriarchate of Constantinople; Metropolitan of Sassima; Professor of Orthodox theology and canon law; Member of the WCC executive and central committees since 2002; Leader in various dialogues between Orthodox Christians and Baptists, Lutherans, Methodists and Roman Catholics.
- Bogdan Lubardic : Serbian Orthodox Church; Assistant Professor at the Faculty of Orthodox Theology of Belgrade University; Regular and official member of the International Commission for Anglican-Orthodox Theological Dialogue (ICAOTD). E-mail: blubardic@pbf.rs
- George Martzelos: Orthodox Church of Greece; Professor of Dogmatics in the Theological Faculty of Thessaloniki/Greece; Member of the Central Committee of WCC; Member of the special Committee of the Theological Dialogue between the Eastern Orthodox and Oriental Orthodox Churches, E-mail: martzelo@theo.auth.gr
- John McGuckin: Archpriest; Romanian Orthodox Church; Nielsen Professor of Church History, Union Theological Seminar; Professor of Byzantine Christian Studies, Columbia University, New York; President of the Sophia Institute (for the advanced study of Eastern Christian Culture); Fellow of the British Royal Historical Society. E-mail: Jam401@columbia.edu
- Pekka Metso: Finnish Orthodox Church; Acting Professor of Practical Theology (Orthodox Theology) in the University of Eastern Finland; E-mail: pekka.metso@uef.fi
- Nicolae Moşoiu: Romanian Orthodox Church; Priest; Associate Professor at the Orthodox Faculty “Saint Andrei Şaguna”, Sibiu, Romania; formerly member of the Central Committee and of the Commission on World Mission and Evangelism of the World Council of Churches. E-mail: nicolaemosoiu@yahoo.com
- Bassam Antoine Nassif: Greek Orthodox Church of Antioch; General Secretary of the St. John of Damascus Institute of Theology, University of Balamand; Assistant Professor of Pastoral Theology and Marriage Counseling in Balamand; Priest in Mount Lebanon. E-mail: bassam.nassif@balamand.edu.lb
- Bradley Nassif: Antiochian Orthodox Church of North America; Professor of Biblical and Theological Studies, North Park University, Chicago; Visiting Professor, Holy Cross Greek Orthodox School of Theology, Brookline, MA. E-mail: blnassif@yahoo.com
- Philoxenos Mattias Nayis: Syrian Oriental Orthodox Church; Archbishop of the Diocese of the Syrian-Orthodox Church in Germany; Second Patriarchal assistant and administrator of the St. Ephraim Theological College in Ma'arrat Saidnaya.
- Legesse Nigussu: World Council of Churches, Programme Executive for Africa. E-mail: nle@wcc-coe.org
- John Njoroge: Greek Orthodox Patriarchate of Alexandria; Priest; Lecturer in Mission, Biblical and Ecumenical Studies Department of Theology and Religious Studies Kenya Methodist; Priest University. E-mail: ngigenjoroge@yahoo.com

- Godfrey Hugh O' Donell: Priest; Romanian Orthodox Church in Ireland; President of the Irish Council of Churches and Co-Chair of the Inter-Church Meeting with the Roman Catholic Church in Ireland; Mth. E-mail: godfreyhugh@gmail.com
- Dorin Oancea: Romanian Orthodox Church; Metropolitanate of Transylvania, Orthodox Theological Faculty "Andrei Şaguna" in Sibiu. E-mail: oancead@yahoo.com.
- Ioan Ovidiu: Romanian Orthodox Church; Faculty Member of Philipps-Universität Marburg (Germany); formerly Academic Researcher at the Institute for Ecumenical Research Sibiu (Romania); formerly Coordinator of NELCEE (Network for Ecumenical Learning in Central and Eastern Europe); E-mail: ovidiu_ioan@hotmail.com
- Athanasios N. Papathanasiou: Orthodox Church of Greece; Lay Theologian; Tutor, Hellenic Open University; Editor-in-chief of the quarterly Synaxi (Athens); Member of The European Society for Intercultural Theology and Interreligious Studies (ESITIS). E-mail: paptam@windowslive.com
- Grigorios Papathomas : Orthodox Church of Greece; Professor of Canon Law at the Faculty of Theology of the State University of Athens and at the "Saint Sergius" Orthodox Institute of Theology in Paris; President of EFOST (Brussels). E-mail: grigorios.papathomas@wanadoo.fr
- Henryk Paprocki: Orthodox Church in Poland; Theologian.
- Alina Patru : Romanian Orthodox Church; Lecturer at the Orthodox Theological Faculty "Andrei Şaguna", University of Sibiu, Romania; Lecturer at the Humboldt Postdoctoral Research Fellow, Department for Religious Studies of The University of Bonn, Germany. E-mail: patru_alina_ro@yahoo.com
- Aikaterini Pekridou: Greek Orthodox Church of Greece; Doctoral Candidate at the Irish School of Ecumenics, Trinity College Dublin; Former member of the Churches in Dialogue Commission of the Conference of European Churches; Member of the Dublin City Interfaith Forum; Academic member of Volos Academy for Theological Studies. E-mail: pekridoa@tcd.ie.
- Vlassios Pheidas: Orthodox Church of Greece; Emeritus Professor of Theological Faculty, Athens University; Former Dean and Professor of the Orthodox Theological Center of the Ecumenical Patriarchate in Chambésy, Switzerland; Member of various Committees in Bilateral inter-Christian dialogues.
- Rauno Pietarinen : Orthodox Church in Finland; Former Rector of the Orthodox Seminary, Joensuu, Finland; Coordinator of the International Working Group on Orthodox Theological Education; Priest in Ivalo, Lapland. E-mail: rauno.pietarinen@ort.fi
- Michael Plekon : Orthodox Church in America (OCA); Faculty Member of Baruch College of the City University of New York; Professor in the department of Sociology/Anthropology and in the program in Religion and Culture; Archpriest attached to St. Gregory the Theologian Church, Wappingers Falls NY. E-mail: michael.plekon@baruch.cuny.edu
- Dhimiter Qosja: Orthodox Church in Albania ; Mth. E-mail: qosjadim@yahoo.com
- Teva Regule : Orthodox Church in America, MDiv. Holy Cross Greek Orthodox School of Theology, Brookline, Mass. USA; Orthodox consultant to a variety of ecumenical gatherings sponsored by the World Council of Churches, including the assemblies in Harare and Porto Alegre, and consultations in Stoney Pt. (NY), Geneva, Volos (Greece), and Durres (Albania). E-mail: TEVA@MIT.EDU
- Hieromonk Christopher Savage: Orthodox Church in America; Monk of New Skete Monastery, Cambridge, NY, USA. E-mail: brchristopher@newskeete.org
- Chrysostomos-Georges Savvatos : Orthodox Church of Greece; Metropolitan of Messinia; Professor of University in Athens; Member of Dialogue International between Orthodox and Roman-Catholic Churches. E-mail: mitropolis_messinias@yahoo.gr
- Marian Simion : Lecturer in Government at Harvard University, Extension School; Postdoctoral Research Fellow at Harvard Divinity School; Sub-deacon in the Romanian Orthodox Archdiocese of the Americas; Assistant Director of the Boston Theological Institute. E-mail: marian.simion@bc.edu

- Augustin Sokolovsky : Deacon, Russian Orthodox Church, Moscow Patriarchate; Co-Director of Doctoral Program “De Civitate Hominis. Theology in the Age of Post-Ecumenism”, University of Fribourg, Switzerland; Member of the International Coordination of the Week of Prayer for Christian Unity, WCC – Faith & Order. E-mail: rev.dr.sokolovski@gmail.com
- Vassiliki Stathokosta : Orthodox Church of Greece; Faculty Member of National and Kapodistrian University of Athens/Greece; Assistant Professor in the Faculty of Theology for “Orthodox Theology and the Ecumenical Movement”. E-mail: vstathokosta@theol.uoa.gr
- Dragica Tadic-Papanikolaou: Serbian Orthodox Church; MTh; Formerly Project Manager at Christian Cultural Center, Belgrade. E-mail: drtadic@yahoo.com
- Wedad Abbas Tawfik: Coptic Orthodox Church of Egypt; Professor of Theology at the Post Graduate Institute of Coptic Studies in Cairo, Egypt, and at the Coptic Seminary in Germany; Member of Faith and Order Plenary Commission; Executive Member of the Circle of African Women Theologians. E-mail: wedadt@yahoo.com
- Elizabeth Theokritoff: Orthodox Church in America; Independent scholar and theological translator; occasional lecturer at Institute for Orthodox Christian Studies, Cambridge; Former Secretary of the Fellowship of St Alban and St Sergius (London). E-mail: e.theokritoff@some.oxon.org
- Sister Theoktisti (Emsley): Nun of the Holy Monastery of St. John the Forerunner, Anatoli - Agia, Greece; PhD. E-mail: imtp.anatoli@gmail.com
- Vasileios Thermos: Orthodox Church of Greece; Doctorate of Theology (Athens University); Child and Adolescent Psychiatrist; Priest. E-mail: thermosv@otenet.gr
- Ciprian Toroczka: Romanian Orthodox Church; Assistant Professor at the Andrei Şaguna Faculty of Orthodox Theology, Lucian Blaga University of Sibiu, Romania. E-mail: torocipri@gmail.com
- Georges Tssetsis: Grand Protopresbyter of the Ecumenical Patriarchate; Former Deputy Director of the Commission on Inter-Church Aid, Refugee and World Service of the World Council of Churches (1965-1985) and Permanent Representative of the Ecumenical Patriarchate to the WCC (1985-2000); Member of the Central and Executive Committees of the WCC. E-mail: gtsetsis@bluewin.ch
- Stylianos Tsompanidis: Orthodox Church of Greece; Associate Professor of ecumenical theology and ecumenical social ethics in the School of Theology of the Aristotle University of Thessaloniki. E-mail: stsompa@theo.auth.gr
- Petros Vassiliadis: Orthodox Church of Greece; Professor Emeritus of the University of Thessaloniki; Former Orthodox commissioner of CWME of the WCC. E-mail: pv@theo.auth.gr
- Natallia Vasilevich: Orthodox Church of Belarus; Director of Centre Ecumena. E-mail: ecumena@ecumena.by
- Juljia Vidovic: Serbian Orthodox Church, PhD candidate at the Catholic Institute of Paris and Orthodox Institute “Saint-Serge”; Member of the Governing Board of CEC. E-mail: julijavidovic@yahoo.fr
- Georgios Vlantis: Theologian; M.Th. (Philosophy of Religion); Assistant of the Chair of Orthodox Systematic Theology, Faculty of Orthodox Theology, Ludwig-Maximilians-Universität, Munich; Member of the Academic team of the Volos Academy for Theological Studies. E-mail: drosiotis@yahoo.gr
- Athanasios Vltsis: Ecumenical Patriarchate; Professor of Orthodox Systematic Theology (Dogmatics, Ethics, Ecumenical Theology), Faculty of Orthodox Theology, Ludwig-Maximilians-Universität, Munich, Germany. E-mail: Athanasios.Vltsis@gmx.de
- Antony Vrame: Greek Orthodox Archdiocese of America (Ecumenical Patriarchate); Director of Department of Religious Education, Greek Orthodox Archdiocese of America; Chair, Faith and Order, National Council of Churches USA; Associate Professor, Holy Cross Greek Orthodox School of Theology, Brookline, Mass., USA. E-mail: tvrame@goarch.org
- Rami Wannous: Greek Orthodox Patriarchate of Antioch; Assistant Professor of Church History; Priest; E-Mail: rami.wannous@balamand.edu.lb
- Dietrich Werner: Pastor of the Northelbian Lutheran Church in North Germany; Director of the Programme on Ecumenical Theological Education (ETE) in the World Council of Churches in Geneva; Co-founder

of the Global Digital Library for Theology and Ecumenism (GlobeTheoLib) and key editor of “Handbook on Theological Education in World Christianity” (2010), “African Handbook of Theological Education” (2012), “Asian Handbook on Theological Education for Christian unity and common witness.” (2013). E-mail: Dietrich.Werner@wcc-coe.org

Stavros Yangazoglou: Orthodox Church of Greece; Consultant at the Greek Ministry of Education and Religious Affairs/Institute of Educational Policy; Lecturer at the Hellenic Open University/Postgraduate Studies in Orthodox Theology; Director of the quarterly journal *Theologia*/Church of Greece. E-mail: stavrosyang@gmail.com

Anastasios Yannoulatos: Archbishop of Tirana, Durrës and All Albania; Primate and Head of the Holy Synod of the Autocephalous Orthodox Church of Albania; Professor Emeritus of the National University of Athens; Honorary Member of the Academy of Athens; Co-president of the Central Committee of the World Council of Churches; Honorary President of the World Conference of Religions for Peace.

Angeliki Ziaka: Orthodox Church of Greece; Assistant Professor on the Study of Religion and Interreligious Dialogue and Visiting Professor at the Department of Political Sciences, Aristotle University of Thessaloniki; Member of Board of Directors of the Volos Academy for Theological Studies. E-mail: ziaka@theo.auth.gr

Metropolitan John Zizioulas: Ecumenical Patriarchate; Metropolitan of Pergamon; Co-President of the Joint International Commission for theological dialogue between the Catholic Church and the Orthodox Church; Professor of Universities of Edinburgh, Glasgow, King’s College London, Thessaloniki.